

CHURCH AND STATE

A MONTHLY REVIEW



VOL. 12, NO. 5

MAY 1959

Fight Captive School In Texas Town

The status of a public school which fell captive to the Roman Catholic Church 12 years ago has been challenged in the courts of Austin, Texas, by a taxpayer's suit. St. Mary's Elementary School of Bremond, Texas, the institution involved, is leased to the public school district for \$1 a year. The school is staffed by nuns who teach in the garb of their order. Their salaries are paid from public funds and turned over to their church. The suit alleges that the nuns "are but collection agents of public tax money for the Roman Catholic Church."

School Supt. J. W. Baker told the nuns they could continue to wear their traditional attire since he did not attempt to prescribe proper dress for any teachers in his school. He also approved crucifixes and religious pictures and symbols of the Roman Catholic Church with which the walls are lined. He asserted that these were "not teaching devices."

Methodist vs. Methodist

Moving spirit in the suit is a Methodist pastor, Rev. Earl McIntyre. Two years ago he came to serve Bremond's Grace Methodist Church where Supt. Baker and the St. Mary's principal, John Black, are both members. McIntyre, disturbed at what seemed to him an improper comingling of church and state in the St. Mary's school, determined to bring the matter to the courts. He was strongly supported by Rev. R. W. Terry, the town's Baptist pastor, and other church leaders.

Said McIntyre: "The school is in fact a parochial school receiving state aid in violation of the law. As a citizen . . . I decided simply to have the matter decided by law."

Supt. Baker issued a statement which said in part: "We are using a service that harms no living person while it benefits the vast majority, and which violates no Federal, state or local law that we can find. . . ."



JUDGE LUTHER A. SMITH

In an unprecedented action the Sovereign Grand Commander of Scottish Rite Masons has publicly expressed his disapproval of a church's accepting financial grants from the Federal government for its institutions. The Commander addressed himself to Emory University, a Methodist-supported institution, and the Holston Conference of the Methodist Church. See story page 8.

QUOTE OF THE MONTH

"Catholics are confident that a fair-minded public, and the Supreme Court itself, will finally recognize that the theoretical right of a sizable proportion of U.S. citizens to maintain their own schools is not a right at all when coupled with a denial of the necessary means."—*America*, March 7, 1959.

Clerical Candidate Maintains Tradition

Lar Daly, one of the first avowed clerical candidates in many years, was adding color to the time-honored tradition that no Protestant can be nominated for Mayor of Chicago.

Both major candidates, Richard Daley (Democrat incumbent spelled with an "e") and Tim Sheehan, Republican, were Catholic. But the campaign had developed still a third Catholic candidate, Lar Daly, who was out-Catholicing everybody else on the tickets. (His name appeared on both Republican and Democrat tickets).

His Platform

Candidate Daly's campaign was pitched to Papal doctrines and made a frank appeal for the "Catholic vote." He favored turning education over to the church. "Let churches and private corporations educate America's youth. . . . Abolish all public education; it produces mainly a godless child. . . . Vote for Lar (America First) Daly for Mayor of Chicago. If elected I will close all of the public schools. . . ."

Other points in Lar Daly's platform were the termination of public low-cost housing and the legalizing of gambling. For a TV program he used a crucifix as a stage prop. His two daughters opened the telecast with a hymn to the Virgin Mary. Prominent among the heroes whose pictures are displayed in connection with Daly's campaign is that of the late Senator Joseph McCarthy. But he also features Abraham Lincoln, George Washington and General Douglas MacArthur in his retinue of alleged supporters. In some appearances, Daly shows up wearing an

(Continued on page 5)

• Editorials •

Bigot Ban Collapses

The hostile reaction in the Catholic press to Senator Kennedy's church-state credo in the March 3 issue of *Look* was more general than we had anticipated. Kennedy's statement that he would put his oath to uphold the constitution ahead of clerical directives seems to have stirred the ire of the clerics.

Those Catholic papers attacking Kennedy, and all those defending him, too, are agreed on one thing. They regret that the matter of "conflict of interest" had to be faced by the Massachusetts senator. Apparently they felt that it would be possible to suppress the issue by the naive expedient of branding anyone who brought it up a "bigot."

In the Open

These vacuous tactics could not succeed. All the cunning of Catholic propaganda could not hide the issue from the American people. The problem posed by a Catholic candidate is now out in the open where it must properly be. All acknowledge that it will receive full discussion during the campaign. We wonder why the Roman Catholic clerics were so anxious to conceal the "conflict of interest" issue. Have they something to hide?



Whose Conscience?

Another phase of the criticism of Kennedy in the Catholic press deserves comment. Many of these journals charged Senator Kennedy with putting the constitution above his "conscience."

This was the position taken by *America*, a Jesuit publication, in its March 6 issue. *America* also added the thought that Senator Kennedy did not mean what he said. The *Providence Visitor*, in a statement typical of the Catholic press, said: "Man's highest allegiance is to his conscience before God." We believe that in this entire gambit of criticism the Catholic press is fundamentally dishonest.

Church Is Conscience

Not once, in all this spate, did the Catholic writers dare to define what they mean by "conscience." For most of us, conscience is a highly intimate

and personal thing, a moral weather-vane at the very citadel of the self. But for the Catholic, conscience means simply the teachings and directives of his church. The Catholic who accepts his church's dogma all the way has, properly speaking, no conscience of his own at all.

In the Roman Catholic *Tidings* August 15, 1958, Father John V. Sheridan is asked what a Catholic should do when the dictates of his conscience are opposed to the dictates of his church. There is no problem here for Fr. Sheridan. He says: "There is no conflict between the dictates of a Catholic's conscience and those of his church for the simple reason that the dictates of his conscience will always follow and reflect those of his church. . . . For its members conscience are actually formed by the decrees of the Church."

Father Sheridan agrees with us—the conscience of the devout Catholic is what the hierarchy tells him. So Pope Leo XIII: "Union of minds requires . . . complete submission and obedience to the Roman Pontiff, as to God Himself." So Cardinal Mercier: "The papacy—the accepted and cherished supremacy of one conscience over all other consciences! . . ."

Kennedy Clear

Senator Kennedy understood this quite well. He defined clearly what he meant by his civil responsibility. It is, he said, "the oath to uphold the Constitution and all its parts—including the First Amendment and the strict separation of church and state."

Now, the Catholic press argues, there is something in the "Catholic conscience" which is over and above such an obligation. What is it? Is it the popes' denunciations of church-state separation? Quite likely. But, whatever it is, the Catholic press now has a solemn duty to spell out the specifics to the public.

Let these editors tell us, if they dare, just what they mean by "conscience."



Why Bite Your Friends?

We are mystified by the attack on POAU proudly published in the *New York Times* by the Union of American Hebrew Congregations. This is acknowledged to be a small, splinter group and not representative even of Reform Jews. Still we cannot under-

stand why even so inconsequential a Jewish group as this would feel called on to supply the Catholic press with some quotes against POAU.

The facts are that POAU has strongly supported the Jews in many religious rights situations. We have espoused "Federal aid" to prevent recurrence of such atrocities as synagogue bombings. Now this.

Do these Hebrew leaders know who their friends are?



The Detroit News On "Tax Relief"

"Partisans of private and parochial schools embrace a faulty concept of public education when they complain of 'paying twice' for the education of their young. The public school tax is not a charge for services rendered. If it were, the parents of two children would pay twice as much as the parents of one, and childless persons and corporations would pay nothing."

"No, the school tax is levied on the premise that 'free' public education for all children benefits the whole community. It is analogous to police protection, paid for by taxes and provided for all. The citizen who wants more or different police protection is free to hire a private policeman but he cannot thereby claim a tax reduction."

—*The Detroit News*,
January 23, 1959

Church and State

Published Monthly (except August) by
Protestants and Other Americans United for
Separation of Church and State
Decatur 2-4044
1633 Mass. Ave., N. W., Washington 6, D. C.
Minimum Annual POAU Membership \$5.00,
\$3.00 of which is for annual Subscription
to *Church and State*
Second class postage paid at Washington, D.C.

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CHURCH AND STATE

NEWS From Far and Near

◆ Father Louis A. Dion has finally been permitted to go to Moscow to minister to the spiritual needs of Catholics at our embassy, as provided in the Litvinoff agreement of 1933 which resulted in American recognition of the Soviet Union. Meanwhile, Archbishop Boris has been allowed to spend three months in the United States to visit his flock here. He returned to Russia praising the religious spirit here.

◆ The Pontifical Relief Organization at Rome announced that 80% of the materials distributed by it since its foundation has been received through Catholic organizations in the United States. The bulk of this is food, contributed out of "surplus" by the U.S. government. Msgr. Luigi A. Ligutti, Director of the (American) National Catholic Rural Life Conference urged that the government distribute its food surpluses, presumably through the Church, and thereby "save the rent on storage." A few days earlier, The Roman Catholic "Brooklyn Tablet" condemned the military and economic "foreign aid" program, which is not administered through religious channels, as a "waste of American money."

◆ Mamie Eisenhower received an honorary degree from Saint Joseph's College for Women at Emmitsburg, Maryland. The President had already received one from nearby Mt. St. Mary's College for Men. Both are Catholic institutions. Mrs. Eisenhower said only an "almost inaudible" thank-you and the President made a speech of thanks for her. Mrs. Eisenhower also had a visit and received a "valued gift" from Princess Gabriella Pacelli, wife of a nephew of the late Pope Pius XII.

◆ Clare Boothe Luce, famous Catholic convert, was named Ambassador to Brazil but her confirmation was slowed by recent riots against "insulting" reports about Bolivia in a magazine owned and published by her millionaire husband.

◆ Warsaw reports that a Roman Catholic priest has been sent to jail for inciting his parishioners in a riot over his refusal to permit burial of a non-Catholic in the local cemetery. Polish law forbids religious discrimination in cemeteries.

◆ In 1944-6, Frank Roncarelli, a Canadian liquor dealer, posted bail for 393 Jehovah's Witnesses who had fallen into police hands. Retaliating, the Premier of Roman Catholic Quebec, Maurice Duplessis, saw to it that Roncarelli's liquor license was cancelled. For his "administrative lawlessness," the Supreme Court of Canada has now awarded damages against Duplessis of \$33,133 plus interest.

◆ Germany's Roman Catholic Chancellor Konrad Adenauer tried to "kick upstairs" his very popular economics Minister, Ludwig Ehrhardt by recommending him for the Presidency. If Ehrhardt, a Protestant, had become Reichspresident, then under German political usages, another Catholic would have been selected to succeed Adenauer when and if he retires. Ehrhardt's supporters forced Adenauer to back down and withdraw the nomination of Ehrhardt.

◆ The Italian Constitutional Court has upheld the validity of an article in the Penal Code making it an offense "to curse or insult the Deity or symbols associated with the Roman Catholic Faith."

◆ As 15 members of Jehovah's Witnesses went on trial in Greece for "illegal proselytizing activities," international observers were concerned by the possibility that accession to the power of Archbishop Makarios in Cyprus might lead to further religious oppression in that island.

◆ In Portugal, one of the Catholic bishops spoke against the regime during the recent election. When Dictator Salazar publicly denounced him, the whole hierarchy issued a pastoral letter denying that it has ever failed to support Salazar.

◆ Outraged by the final dismissal of the charges against the Bishop of Prato, who called a woman a concubine because she married "outside the Church," Aldo Capitini, leader of the Italian Movement for Religion, former professor at Perugia University, has renounced his Catholic faith, saying that "My baptism is a fact that I cannot recollect and I cannot admit that because of this fact an authority . . . can legitimately insult me."

Library Bequest Creates Church-State Problem

When the heirs of the late Adolph Sutro left his \$2 million collection of rare books to the state of California, they did not realize they were creating a future church-state problem. But that is how it has turned out. Joining the competition in offers to house the collection was a Jesuit institution, the University of San Francisco.

There was strong sentiment in favor of moving the collection from its present impossible location in the San Francisco public library to the library of the University of California at Berkeley. San Francisco State College, another public institution, had also bid for the "Sutro."

But strong, and many felt, decisive, sentiment was behind the Jesuit bid. An annual item of \$25,000 from public funds for the care and upkeep of the library would presumably go to the Jesuit school if its offer were accepted.

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Permanent Residence For Nuns Asked

Report No. 173 accompanying H.R. 1535 submitted by Rep. Michael A. Feighan (D-Ohio) is a prototype of scores that are offered annually in Congress for the purpose of evading the provisions of the immigration laws. These bills are practically always passed without question.

Rep. Feighan's report asks status of permanent residence in the U.S. for Sister Mary Damion, Sister Maria Tarcisia, and Sister Maria Regina. It would also require the government to pay the required visa fees.

The three nuns in question are members of the Roman Catholic Order of Oblate of the Sacred Heart of Jesus. They are natives and citizens of Italy. They entered the U.S. originally as "industrial trainees"—actually as domestic servants. There was no way to keep them in the country permanently since they possessed no educational requirements to qualify for first preference status under the quota.

Desiring to use these nuns as parochial school teachers, Bishop Emmet M. Walsh of Youngstown, Ohio, appealed to his co-religionist, Rep. Feighan, who put in the bill. The bill has passed the House of Representatives.

The Law in Action

A complaint has been filed against the Montclair, New Jersey, Board of Commissioners for refusing to permit building an addition to a Catholic grade school. At Indianapolis, the Catholic bishop sued the Meridian Hills Zoning Board to force granting of a permit for a church and school. And at Norwalk, Connecticut, a citizens' protest against construction of a synagogue was overruled by a Superior Court Judge, J. Howard Roberts.

* * *

At Rome, New York, an old trade school was "abandoned" by the city, sold for \$25,000 and remodelled as the Transfiguration (Roman Catholic) parish school. Catholic sources admit that the true value of the property as "estimated by experts" was not \$25,000 but \$300,000.

* * *

A bill has been introduced into the Legislature of Illinois to require applicants for marriage licenses to show that they have consulted either a judge or a clergyman "as to the duties and responsibilities of marriage." Observers saw in the bill a possible attempt to put the influence of civil law behind enforcement of "Canon Law" provisions against marriage of divorced persons, and marriage to persons of another religious faith.

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The Legislature of Rhode Island has repealed the 1916 law which prevented use of Providence City public schools by religious or political groups. Some Rhode Island public schools are now being used "temporarily" by school classes which had to vacate "parochial firetraps."

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The *Maryland Baptist* editorialized against a proposal to extend free bus transportation for parochial schools to two additional counties in Maryland. "Those who would use public tax money for support of parochial schools," said the editor, "are up to their old tricks."

* * *

The New Hampshire House of Representatives voted 243 to 115 to kill a bill which would have permitted released time in public schools for weekday religious education classes. The Senate Committee on Education

of Wisconsin held hearings on a similar bill, supported by Roman Catholics and Lutherans, opposed by other Protestants and Jews.

* * *

A suit challenging the Pennsylvania law for Bible reading in the public schools was tried in the Circuit Court of Philadelphia by Henry W. Sawyer for the plaintiff and Leo Pfeffer representing the American Jewish Congress.

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The New York State Senate rejected, 36 to 19, a bill which would have required compulsory religious registration of children placed for care in private homes.

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The Governor of New Mexico has allowed to become law the bill which

permits use of peyote at Indian religious ceremonies, despite the violent opposition of United States Senator Denis Chavez. Some consider peyote to be a dangerous narcotic.

* * *

A delegation headed by the presidents of the National Lutheran Council and the Lutheran Church-Missouri Synod presented a statement to the Department of Defense objecting to enforced chapel attendance at the West Point Military Academy and the Air Force Academy at Colorado Springs.

* * *

Senator Kenneth B. Keating of New York has introduced a bill which would permit religious societies to import church sceneramas, etc., free of duty.

Hospital Trilogy

MARYLAND

In Silver Spring, Maryland, Sisters of the Holy Cross are to administer a \$3,000,000 hospital to be built partly by Federal and partly by community funds. The order claims it will put over \$1,000,000 of its own funds into the project. A new campaign for gifts to the "community hospital" has already been announced. Robert T. Snure, Hospital Association trustee and a prime promoter of the sectarian management of the hospital, predicted that the drive would be entirely successful. The Catholic Archdiocese and other churches have offered support, he said.

There has been controversy over the transfer to the nuns of \$110,000 from the Hospital Association, part of which, it is charged, was raised in a community drive for a public, non-sectarian hospital. The sectarian medical code generally adhered to by hospitals under the management of the Roman Catholic Church will be faithfully followed in the management of the Silver Spring hospital.

WYOMING

In New Castle, Wyoming, the Daughters of the Divine Redeemer, another order of Roman Catholic nuns, were involved in a dispute over their management of the community hospital there. The Daughters had managed the hospital since 1949 and had regularly shown a deficit which was regularly made up from tax funds.

The Daughters offered a new contract with more favorable terms to

them. The town board countered with a contract of its own with a proviso for the removal of a Roman Catholic chapel from the hospital. The Daughters then said they were quitting and the board promptly engaged a new manager.

It thereupon developed that the incumbents were less bent upon quitting than they had indicated and a "protest meeting" was called. Here it was suggested that the Daughters be retained "till next year." When the board stood firm, protagonists of the Daughters filed a suit to block the board in proceeding with its new arrangements.

MINNESOTA

The ubiquitous Daughters of the Divine Redeemer were also taking on a "community Hospital" in South St. Paul, Minn. They were to receive as a gift a seven acre site for the hospital and were entering an agreement with the United Communities Hospital and Health Center for its management. United Communities had engaged a professional fund raiser and pledged the community to support a campaign for \$750,000 to insure the sisters their new hospital.

One interesting feature of the agreement with the sisters provided that there was to be no "racial, religious, color or creed discrimination against medical staff, personnel or patients . . ." There was no intimation that such a proviso would give doctors freedom from the usual Roman Catholic limitations on their medical procedures.

Communists Free, Protestants Curbed

When John M. Cabot, U.S. ambassador to Colombia said that in Colombia Protestant activities are restricted, while Communists are left free—he was only pointing to a well recognized fact. Nevertheless, the Roman Catholic press has made the ambassador's factual statement the occasion for bitter personal attacks.

Clerical Candidate

(Continued from page 1)



Lar Daly

"Uncle Sam" top hat and a false goatee.

Forcing the F.C.C.

Lar Daly has become a *cause célèbre* by working the "equal time" gimmick on TV programming to the limit—and beyond. Though the press referred to Daly as a "crackpot" and even President Eisenhower at his March 18 press conference derided the practice, TV stations were giving candidate Daly choice TV spots under the "equal time" rule. The *New Republic* (March 30) reported that ". . . on St. Patrick's Day some broadcasters argued they were afraid to televise the St. Patrick's parade lest Mayor (Richard) Daley appear and give Lar Daly another excuse to demand equal exposure."

Listeners and viewers of the Lar Daly propaganda were suggesting a better name for his clerical-fascist program—not America First but Vatican First.

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The Catholic press seemed especially to resent the ambassador's assertion that over 100 churches and 150 schools have been closed by violence or by government measures.

The weekly *El Catolicismo* reminded the ambassador that Colombia had a concordat duly signed with the Vatican, which gave the Roman Church a religious monopoly in two-thirds of the country. It declared that Communists had been given freedom "because of a constitutional interpretation" whereas Protestants remain restricted by rules issued by Dictator Rojas.

Countrymen Fair Game

If this point seemed vague to the ambassador, *El Catolicismo* was right ready with another: "Many of the Protestant preachers in this country are Colombians and therefore not legitimate objects of his interest. . . ." The point here was clear enough: bigots ought to be free to beat and kill without interference, provided those they beat and kill are their own countrymen.

The Catholic paper concluded by citing statements attributed to "The Lutheran Association of Colombia" which "proved" there was no persecution of Protestants in Colombia. (The National Lutheran Council has stated that no such group as the Lutheran Association of Colombia exists. See January 1959 *Review*).

Commandos in Action

Meanwhile, the commandos of the church were bravely going about their work in the field. The Evangelical Confederation of Colombia reports that after an evening service on January 24, as Protestants were leaving their church in La Primavera, they were attacked by fanatics screaming "The Protestants must be exterminated." More than 150 shots were fired into the church and a neighboring house. The assistant pastor, Sr. Luis Ignacio Rovira, was shot through the head and died instantly. Josué Marín, a four-year-old boy, had his

Radio Station Urges Hookey for "Retreat"

A practice which stirred the ire of many listeners has been carried on by radio station WAQE, Towson, Maryland, whose announcer, Jed Downey, broadcast appeals to Catholic children to skip public school sessions in order to attend a sectarian retreat. The practice, followed in the fall of 1958, has been the subject of correspondence between POAU and the station.

Violates Law

The station asserted that Jed Downey was a "part-time announcer here only for a short time." Subsequent letters to Bob Howard, Station Manager, have not even been answered. On the basis of listener information POAU pointed out that there had been a possible violation of law by the station in that its announcer had urged public school children to absent themselves without official authorization from regularly scheduled sessions for the purpose of sectarian instruction.

There is actually a Maryland statute which makes it a criminal offense for anyone to induce absence from school (Article 77, Section 231, *Annotated Code of Maryland*, 1957, Section C).

Auditors who called the station to ask Mr. Downey about the broadcasts, were told by him that he had been making such announcements frequently. "I'm a Catholic," Downey is quoted as saying, "and you have to root for the home team, you know."

foot blown off and died later. Sr. Rovira leaves a widow and five younger brothers and sisters whom he supported. Two others were wounded in the attack.

With these, the number of authenticated Protestant martyrs in Colombia since 1948 reaches 109 adults and 5 children. Twelve additional deaths are still under investigation.

Can Catholicism Win America?

by Harold Fey
Editor, *Christian Century*
(Delivered at 11th National Conference of POAU)

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POAU

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Lives Up to Name

Strongsville Board

Takes Firm Stand

In the absence of an opinion from Ohio's new attorney general, the Strongsville, Ohio, Board of Education turned down a request for public funds to provide transportation to Roman Catholic parochial schools. Walter Mystic, whose children attend St. Joseph's school, said a committee would immediately be formed to file a taxpayer's suit. POAU attorneys were giving consideration to an intervention on the side of the School Board.

The Strongsville Board had actually waited four months hoping that Mark McElroy, elected last November, would give an opinion. He has declined to do so on the ground that legislation covering the question is before the Ohio Legislature. An opinion by John T. Corrigan, Cuyahoga county prosecutor, (*Review* March, 1959) had approved such expenditure of public funds. The opinion was ignored as of no consequence by the board since a previous attorney general, Edward C. Turner, had given an opposite ruling.

Under the Table

When asked how it was that other Cleveland communities were providing transportation for parochial schools from public funds, Hunter Robinette, a member of the board, replied: "They must be doing it under the table, because it's illegal."

There were threats of political reprisal against board members. Shouts of "We'll take care of this election day," were heard as the board meeting adjourned.



Alertness Pays In Indiana

With many of its local school systems completely "captive" to Roman Catholic parishes, Indiana Protestants gave recent demonstration of a growing awareness of church-state issues. A bill was proposed in the Indiana legislature, House Bill 53. The bill, which provided for bus transportation of school children, was drafted with that familiar looseness which omits the word "public." Without this qualifying word in the law, transportation at public expense to sectarian schools would have been under way forthwith.

Kansas Bishop Orders New Captive School

Tipped Off

The bill, reportedly drawn up under direction of Robert Wyatt, executive director of the State Teachers Association, was tipped off to the Indianapolis Council of Churches which promptly went into action. A representative of this group urged restoration of the word "public" at hearings before a committee of the House. The committee ignored his counsel and passed the bill in its original form. But by the time the bill reached the Education Committee of the Senate, public indignation had mounted to a high pitch and there were numerous protests. This committee put the word "public" back in and the senate version of the bill seemed headed for victory.

In a commentary on the defeat the *Indiana Catholic and Standard* said: "Catholics had nothing to do with the bill. . . . There was no Church-State issue here at all. . . ."



Priest Who Voted in Italy Keeps Citizenship Despite Law

Despite a law which forbids American citizens to vote in a foreign election, Judge Frank A. Picard has ruled that Fr. Bruno Durigon, a Roman Catholic priest, who voted in any number of Italian elections, had not forfeited his citizenship.

The court's refusal to enforce the law in the case of the priest followed closely a refusal of the State Department itself to enforce the law in the case of three American priests (Cardinals) who voted in an election for the ruler of Vatican City. (*Review* Dec. 1958).

Yes, but . . .

The court admitted that the case against Fr. Durigon was technically clear and that what he had done involved the forfeiture of his citizenship. "But the priest did not know about this law." Not only was Fr. Durigon ignorant of the law, the court said, he had been intimidated by his superiors who had commanded him to vote in the Italian elections.

Actually, Congress has provided a way for Americans who voted in Italy

The State of Kansas, which already numbers more than 50 Roman Catholic "captive schools," has had orders from Bishop F. W. Freking of Salina to add another. Members of the Victoria school board journeyed to Salina for a meeting with the Catholic prelate and were there instructed by him to "make every possible effort to convert District 5 grade school at Victoria from a district school to a parochial school in September of 1960."

At Bishop's Home

Members of the school board who went to the Bishop's home for the meeting were: Bernadine Brungardt, Frank M. Dinkel and Anthony Bollig. Representing the St. Fidelis Church at the joint session: Herman J. Brungardt and Joseph T. Pfeifer.

In 1939 a dual arrangement, half parochial and half public, was terminated due to widespread dissatisfaction in the community. Bishop Freking said he wanted to convert the public school to a parochial institution because it is "more expensive" to run a public school. He agreed, however, to allow the public school to operate on its present basis until September of 1960.

in the 1946 and 1948 elections to regain their citizenship. Father Durigon never fulfilled the requirements; he argued that he had not forfeited his citizenship in the first place, and the court has agreed with him.

U.S. Attorney John L. Owen said the verdict will be appealed. "Allowing the case to come into court in this manner," he said, "opens the door for every alien who enters this country to sue for citizenship and the government has no information with which to answer their claims."

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Religion Thicker Than Water

Kennedy Proposes Immigration Change

The McCarran-Walter immigration act of 1952, under attack from many quarters, has a new antagonist in Senator John F. Kennedy (D-Mass.). Kennedy wants to change the entire quota system which presently is based upon the proportion of persons from a country as recorded in the 1920 U.S. population.

Kennedy would junk the "national-origins" system in favor of blood relationship to American citizens. That is, any persons abroad having relatives as citizens in the States would have priority. The blood relationship limit is to be no more distant than first cousins.

Favoritism Charged

The McCarran act has been charged with favoring immigration from northern Europe rather than from southern Europe and the Middle and Far East.

Meanwhile an AP story from Rome indicates that the Italian government will refuse to accept any more Italian-born racketeers deported from the U.S. Famed rackets boss Frank Costello is slated to be the next in a long line of thugs who have been deported to their native Italy. Numerous underworld criminals of Italian birth have been disposed of in this way. But now a source in the Italian foreign ministry objects: "It's not blood that makes a man a criminal; it's society, and we definitely do not want to pay for such men."

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Pope Reinforces Censor Squad

Pope John XXIII has "reorganized" his Pontifical Commission for Motion Pictures, Radio and Television, one function of which is to promote Catholic propaganda on the three communications media. It also enforces the Church's censorship against films or programs that are either immoral or contest the Church on any doctrinal point.

An American, Bishop Martin J. O'Connor now of Rome, has been appointed to head the commission. O'Connor's appointment is bound to

emphasize for American non-Catholics that the censorship apparatus of the Church consists of more than the Legion of Decency or the National Office for Decent Literature which are "front" organizations of the American hierarchy. It is clear that these are merely part of a world-wide network whose policies are controlled and dictated from Rome.

Tighter Control

The Legion, which at the time of its inception had much support from non-Catholics, now admittedly faces bitter antagonism. This is largely because it has been used not only to enforce morality but also to bludgeon the various communications industries into putting their facilities at the disposal of church propagandists. The Pope's recent encyclical on censorship, *Miranda Prorsus*, called for a tightening of control through the Legion. But various court decisions, especially the one in the Roth case, signed by Roman Catholic Judge William J. Brennan, have tended to loosen, on constitutional grounds, the strangle hold that the Catholic censors previously held over the movie, radio and television industries.

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WANTS ENVOY



Rep. Anfuso

"I regard this as a most propitious time to establish relations with the Holy See," said Representative Victor L. Anfuso (D-NY) recently. The Sicilian-born lawmaker added: "A special favoritism toward one particular religion? Ridiculous!"

The Vatican Navy

Liberia, Panama, Honduras, and other little countries have been reaping a postwar harvest by allowing the merchant ships of large, industrialized nations to be registered under their "flags of convenience."

Already some 20% of the world's ship tonnage is so registered, due to the comparatively lax maritime laws and lower taxes imposed by these small countries. Liberia alone, after England, now has the world's second-largest fleet.

Cardinals to Be Admirals?

What brings this international "hot potato" to the boiling point is the announcement that the Vatican State now wants to develop a fleet of its own and/or foreign vessels, to fly the Sovereign Pontiff's own "flag of convenience."

After studying how lucrative the practice has become, and noting the fast lira made by Signore Achille Lauro, Italian shipping millionaire who bought up American Liberty ships after the war, Cardinals Canalis, Siri, and Mimi are reported to

have decided in favor of the scheme.

According to the Canadian journal, *Saturday Night*, the Holy See has "already notified all countries that adhere to the Barcelona Naval Agreement of 1921 that they are going to allow their flag to be flown on all ships that ply the high seas and who wish to have ownership registered in the Vatican."

Interesting Questions

Some interesting questions present themselves:

Will a religious qualification require that only Roman Catholics be officers and seamen? Will a Vatican merchant fleet be used as a *raison d'être* for a Vatican Navy—to protect that fleet. If not, what nations would be expected to protect it in time of war?

Undoubtedly the Holy See sees in its prospective navy both a money-maker and an entering wedge for a Vatican voice in the world's labor union councils and transportation associations (a Vatican airline was proposed a few years ago).

Masonic Leader Opposes Grants For Methodist Religious Studies

Emory University of Atlanta, Ga., a Methodist-supported institution, drew the ire of one of its most distinguished alumni when Judge Luther A. Smith, Sovereign Grand Commander of Scottish Rite Masons, Southern Jurisdiction, criticized the university for applying for and accepting Federal fellowships for religious studies.

Judge Smith had written privately to Dr. S. Walter Martin, President of Emory, questioning the propriety of the fellowships in view of the First Amendment which provides that Congress shall not legislate regarding an establishment of religion. On being rebuffed by Dr. Martin, Judge Smith, a doughty Methodist layman, then carried his case to the trustees of the Methodist institution.

Press Release

The fellowships calling for a total of \$22,500 would have gone to three men for study in the field of Old Testament. In a strongly-worded statement which he released to the press on March 15 the Grand Commander outlined his position: "A notion seems to obtain in certain quarters that the principle of separation of Church and State is a Constitutional weapon to strike at a particular church. This notion is grotesque. . . . We favor (the principle) for all churches without denominational distinction.

"If the Roman Catholic Church were seeking these fellowships for the training of its priests, we would object," he continued. . . . "But it is Emory University, a Methodist institution, which now seeks financial favors from the Federal government for religious purposes. We object quite as strenuously."

Also coming under the censure of

Judge Smith was the Holston Conference of the Methodist Church which recently accepted a \$4,000,000 hospital from the Atomic Energy Commission at Oak Ridge, Tennessee. The church and the government entered into an agreement according to which the latter agrees to pick up any operational deficit for a ten year period.

Commander Smith's statement ended with the declaration: "The legal implications of (both) of these grants should be fully investigated."



Science Foundation Grants Administered by Clerics

An unexpected and portentous result of the Government's increasing aid to strengthen science education is the regulation that students and teachers must apply to a particular college or university—not to State or local agencies—in order to benefit from Federal tax-supported fellowships, tuition, travel allowance, subsistence, etc.

This is leading to the curious anomaly that not only State tax-supported institutions of higher learning, but sectarian private colleges are acting as agents of the U. S. Government.



Some Examples

For example, if a student in California wishes to enroll for one of the National Science Foundation grants for biology, he must apply to Sister Mary Baptista of the College of the Holy Names, Oakland. To study mathematics under this summer institute program, a student has to present his or her credentials to Jesuit Father C. J. Wallen at Loyola University, Los Angeles, in order to qualify for Federal aid.

Public high school teachers who wish to take advantage of the Science Foundation's in-service grants for science and mathematics teaching must apply to Sister Agnes A. Green at the Immaculate Heart College, Los Angeles, or Jesuit Father Stanley Bezzuska at Boston College, Chestnut Hill, Mass., or Jesuit Father Raymond J. Swords at the College of the Holy Cross, Worcester, Mass., or Sister M. Michael Rowland, R.S.M., Mount Mercy College, Pittsburgh, or Sister Joseph Marie, C.C.V.I., at the Incarnate Word College, San Antonio, Texas, or Rev. Robert Sromovsky, O. Praem., at St. Norbert College, West DePere, Wis.

In all these programs, "participants will be chosen by the institutes, NOT by the National Science Foundation" states an official report.

Odd Set-Up

This sets up the peculiar situation where, in order to qualify for a Federal tax-supported grant, an American citizen's application must be approved by an official of a private, sectarian college or university directed entirely by ministers of one religion.

Protestant and Hebrew institutions of higher learning are of course, included in the programs as well.



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